

The event caused a deep sensation. And 'old England,' it is said, exhibited some tokens of a disposition to defend the honor of her British flag from any further and similar outrage that might be attempted upon it. The act was remonstrated against at Washington; and if no definite action was there had on the subject, it is understood, that there has since been no enforcement of these 'severely laws' against subjects of Great Britain.

The severity with which this class of the laws of slaveholding States operate on masters of vessels visiting the ports of such States, is scarcely less tolerable, than that which they visit upon our colored citizens employed on board of those vessels. The great inconveniences and burdensome expenditures to which those masters are subjected by the temporary imprisonment of their seamen when in southern ports, are by no means the least of the evils to which they are exposed by the operation of the laws in reference. They are exposed, under those laws, to the imposition of expenses still more burdensome, in the shape of fines, and to be visited with ignominious punishment by the incarceration of their own persons. If a captain leave a southern port—say a port of Virginia, for example—with a slave on board his vessel, he shall, in the language of the statute of that State, already quoted in this report, be adjudged guilty of felony, and upon conviction thereof, shall be punished by a fine not less than five hundred dollars, and shall also be imprisoned in the jail or penitentiary house, for a period not less than two nor more than four years. And such, according to a declaration of the same statute, shall be the judgment, and such the penalty in every such case, though the fact of there being any such slave on board of said vessel, were proved to have been utterly unknown, both to the captain, and to every other soul belonging to the vessel!

A captain of a vessel belonging to Fall River, in this State, was, together with his mate and crew, subjected to treatment most unjust and cruel, at Wilmington, North Carolina, under a law of that State, similar, though perhaps not quite equal in severity, to the Virginia law. Entirely ignorant of the existence of the law, the mate, or any of the crew, a slave had secreted himself on board his vessel. The slave was discovered in consequence of a suggestion made by the captain himself, after those in search of him had given up the search, and were about to leave the vessel. Yet the captain, mate, and crew, were forthwith hurried to jail. The greatest indignity, violence of passion, and insult, were manifested towards the captain. He, however, was bailed out; and a bond of indemnity having been given—for an action had been brought against him for the recovery of the fine of five hundred dollars—he was permitted to leave the State, and prosecute his voyage. Afterwards, the mate, having procured bail, was also delivered from prison. But some time months elapsed, and the crew were still in confinement, exposed by their situation to great suffering. These facts in relation to the Fall River vessel, were testified to by Samuel Green, a citizen of Massachusetts, before a Committee of this Legislature, in 1836. At the time of their occurrence, Mr. G. was at Wilmington. Some time afterwards, his business required that he should again visit the place; but so much bitterness and ill will had sprung up there against him, on account of the friendly regard he had manifested for the imprisoned seamen of the aforesaid vessel, that he was urged by his friends not to adventure thither.

A newspaper, called the 'Wilmington Press,' and published at that place, in remarking on this affair of the Fall River vessel, just after it had taken place, employed the following language: 'And all this trouble, cost, and distress, has been brought about, for what? Nothing in the world but that strangers were meddling with our municipal laws, even to their infraction—laws that in no way affect them, neither in person or property, but which are essential to our self-preservation. They will intermeddle, although they know that to carry away a slave, intentionally, is death on the conviction; and the commanders of vessels will be careless and negligent, although they know that they are liable to a fine of \$500, if a slave is found on board, even without their knowledge. We would, in the spirit of sincere friendship, warn them that the laws will be enforced—as heart-rending as the event would be to all, the dreadful penalty of the laws will be enforced, on the first conviction.'—Comment on such sentiments were superfluous.

Some of the laws belonging to the class under consideration may affect our citizens very injuriously in another respect. For example: the law of South Carolina, which authorizes the imprisonment of our colored men during the continuance in her ports of the vessels to which they are attached, also provides, that if the captain of any such vessel should sail without taking on board those mariners, thus imprisoned, he shall himself suffer imprisonment, and pay a fine of one thousand dollars.

In 1823, a petition, signed by captain Jared Bunch, master of one of the packets plying between Philadelphia and Charleston, and forty-one others, also captains of American vessels, then lying at the port of Charleston, was presented to Congress. The petition affirmed this law of South Carolina to be contrary to the Constitution of these United States, and prayed Congress to adopt such measures as would release them from the oppressive situation in which that law had placed them. What disposition was made of this petition, the undersigned has not learned. He would be glad, were he able to state, that it was regarded with as much favor, as the remonstrance made at the same place, and against the same law, by certain of the subjects of George IV. It may not be unimportant to add, that captain Bunch had, on one occasion, when two 'free persons of color, and native citizens of the United States,' were taken from his vessel and imprisoned, 'appealed to a court of South Carolina for a habeas corpus, to inquire into the cause of the arrest and detention of those persons; that the said writ being allowed by the said court, and the sheriff having returned, that they had been arrested and imprisoned under the before mentioned act of 1822, and a motion having been made for their discharge on the ground that the said act was contrary to the Constitution of the United States, and the court having determined that the said act was not unconstitutional, the case in question was removed, by appeal, to the highest tribunal of the state, where, after argument, the said court being divided in opinion, the case was suspended, and the prisoners were deprived of the relief for which they moved.'

In reference to the facts which have now been detailed, the undersigned would respectfully submit, if any action ought not to be taken by this Legislature. Does not Massachusetts owe it, alike to her citizens, and to her own dignity and honor, to inter her solemn protest against those laws of her sister States, which rob so many of her citizens of the 'privileges and immunities' guaranteed to them by the Constitution of the United States? And is she not bound by the same reasons, to do what she may to protect those citizens in the enjoyment of their inalienable rights?

It has been seen, that under the laws in question, citizens of Massachusetts, whose complexion chances to be less fair than that of the more fortunate race, go into those States for purposes of business, or happening to be driven thither by circumstances of unavoidable adversity, even, may, though guilty of no crime, nor accused of any, be arrested and imprisoned as runaway slaves, and, if unable to prove their freedom by the testimony of 'white men,' be sold into slavery for life; that citizens so arrested and imprisoned, should they succeed in proving their freedom, would even then be deemed to be the horrors of slavery, if not able to pay the expenses imposed on them for jail fees, board, and doctors' attendance; that they might happen to meet occupying the lowest stations of trust and honor under the government of this Commonwealth—for here no legal obstacle, or, if any, no restraint, save that of prejudice, prevents the man of color from seeking the highest honors and holding the most elevated offices of church or state; that those citizens, on visiting certain southern ports as seamen, are always incarcerated, and often subjected to great suffering, during the continuance in such ports of the vessels to which they belong—besides being liable, should they chance to get left by their captains, to be sold into bondage; that, by this practice, the owners of such vessels are subjected to burdensome expenses, and the masters of them to great perplexity and trouble,

as also to heavy fines and imprisonment, if by any means they should leave port without their imprisoned seamen; and that the captains of all our vessels visiting southern States, whether there be or be not colored persons belonging on board, are exposed to the loss of their property, and to the ignominy of incarceration, if a slave secreted himself on board one of their vessels, though he do so without the knowledge of the master, or of any of the crew.

If a title of this injustice were inflicted upon our citizens by a foreign people, Massachusetts would be shaken from the centre to the circumference. And must she quietly endure it all, merely because it chances to be done by her own sister States? Should she not, will she not, at least, lift up her voice against it? And will she not, also, do what she may to protect and preserve the personal liberty of her citizens, however humble, even, may be the condition of those citizens? In the judgment of the undersigned, there can, there will, be but one answer to these interrogatories, by all who reverence and honor the state of their nativity, and cherish a fitting regard for the sacred rights of her citizens. He therefore, with entire confidence, offers for the adoption of the Legislature, the accompanying preamble and resolves.

All which is respectfully submitted.

GEORGE BRADBURN.

RESOLVES.

Touching certain laws of slaveholding States, which affect the rights of citizens of Massachusetts,

Whereas, under the laws of several States in this Union, a part of the citizens of this Commonwealth, visiting those States for purposes of business, and others driven thither by misfortune, may be, and, in point of fact, often have been, and do still continue to be, though entirely guiltless of crime, incarcerated in prisons, subjected to enormous fines, and many instances sold into temporary, and not seldom into perpetual slavery; therefore,

1. Resolved, That this Legislature deem it a paramount duty, to the state, to protect its citizens in the enjoyment and exercise of the rights to which, by virtue of their citizenship, they are entitled.

2. Resolved, That this Legislature do solemnly protest against the laws in question, as a direct invasion of the sacred rights of citizens of the Commonwealth, as palpably contrary to both the letter and the spirit of the Constitution of these United States, and as in and to itself a derogation of that great principle of the common law, which presumes every man to be innocent, and treats him such, until he be proved guilty.

3. Resolved, That this Legislature, not willing that so important a matter as the liberty of a citizen of Massachusetts should depend on the precarious bounty of individual benevolence, do hereby authorize His Excellency the Governor, whenever he shall be requested to appear to His Excellency's satisfaction, that a citizen of this Commonwealth is imprisoned on suspicion of being a slave, to employ, at the public expense, a suitable person as agent, whose duty it shall be, to procure the release of the said citizen, by the production of the state where the individual is so imprisoned, to lay the matter before the proper authorities, and, having obtained the release of the said individual, to bring him to this State, to be brought, to a place of safety; and that His Excellency be and he be authorized to appear to the Treasury of this Commonwealth for the expenditures of such agency and procedure.

4. Resolved, That His Excellency the Governor be requested to transmit copies of this report and these resolves to the Executive Council of the Commonwealth, and to each of our Senators and Representatives in the 26th Congress of the United States.

[Reported for the Atlas.]

MASSACHUSETTS LEGISLATURE.

WEDNESDAY, March 6, 1839.

SENATE.

REPORT CONCERNING SLAVERY.

The report and resolves concerning domestic slavery, were taken up on motion of Mr. Filly.

The motion being read, the report was taken up, and instructions to report the resolves, offered a day or two since by Mr. Goodrich.

Mr. Filly had no particular objection to the resolves. The committee thought no distinct action to be resolved, but to leave the ground as they found it, and to leave the matter to the Legislature hereafter. He went on to compare the report and the resolutions, to show that in all their material declarations, the report and resolutions were correspondent; that they did not differ, and that the only object was to express the opinion of the State, to be accomplished as well by adopting the report, as by the passage of the resolutions.

Mr. Goodrich amended the third resolution, by an alteration of the phraseology, not materially affecting the sense.

Mr. Willard expressed his satisfaction with the report, which contained an expression of opinion upon all the points stated in the resolutions; and he could not see any necessity of amending the matter in resolutions by a mere repetition of what the Legislature had already passed resolutions embracing nearly the whole subject. No distinct action was proposed by the resolves, and the adoption of the report would express the opinion of the Legislature, and would be as strongly as the resolves; and he went into a comparison to show that the report, in some respects, was so framed as better to express that opinion, than would be done by the resolves. He was satisfied that he would leave the ground as they found it, and he did not wish to go any further into the subject.

Mr. Goodrich said he should not have thought it worth while to move in the matter, had it not been for the reasons that he expressed the other day; and for another reason, that there was a great deal of opinion, evidently coming up spontaneously, without concert, which demanded a distinct and clear expression which could not be misunderstood. 'He reverted to the history of the formation and adoption of the constitution, in the United States, and looked to the instrument from the slave States, and looked to the instrument from the constitution, for the ultimate destruction of slavery. Their morals were of such a high character, that they declared slavery to be a moral and political evil, and that they would not support it, but he could not help comparing that state of feeling with the present, and the members from the slave States held that slavery was a proper institution, upon which Almighty God would look down with approbation; and that from the first to this time, political efforts have been made to perpetuate slavery, and to get the control of the General Government to that end. It had come at last to this, the Presidents sanction slavery, the mails are closed against those who remonstrate against it, the press is muzzled, and the halls of Congress are made the shrine for the protection of slavery. This had arisen, he thought, because the citizens of the free States had been recent to their trust. Under this state of things he was unwilling to let, and hoped the Legislature would speak in the language of the free States.

Mr. Whitmarsh did not see much difference between the resolutions and the report. He wanted resolutions to instruct our Senators and advise our Representatives in Congress. The petitions against slavery, which had been received, and as the next Congress, to which the report must be presented, would be a new Congress, he thought it proper that such resolutions should be passed. Mr. W. then went at length into a consideration of the subject of slavery. He hoped the report would be recommended and without amendment.

Mr. Quincy thought, if the report was to be recommended, it should be without instructions, leaving the committee untrammelled, so that they could report such resolutions as they may see proper. He thought the resolutions reported would be similar to those offered, and they might be amended or altered in some objectionable passages.

Mr. Goodrich said he proposed the resolutions after a conference with the chairman of the committee, who desired that if the report should be recommended, some specific resolves with instructions, might be offered. He called for the yeas and nays, which were ordered.

Mr. Ashmun expressed his satisfaction with the report, and with long discussion upon resolves, which proposed no definite action, and to which many members would wish to propose amendments. He was in favor of coming to a vote upon the report at once. He moved a division of the question, so as to take the vote upon the motion to recommend.

Mr. Meigs was opposed to this kind of action. He thought that the people of the free States were not taking a right course. He doubted whether the declaration of the resolves that the constitution could be used to authorize slavery, was strictly true, because the constitution did recognize this kind of population, and every slave was considered by that document as one of the white man in political power. He was opposed to slavery, and considered it a great evil, and would go as far as any man to rid the nation of it. He would not object to create a national debt to pay the citizens of the Southern States for their property and to emancipate the slaves. This could be equitable, and ought to be done so soon as it could be with their concurrence.

The course of compulsion hitherto pursued, he thought was wrong, and had thrown the emancipation of slaves into a state of doubt. Moral suasion, he thought, was a very weak argument, would lead the slaveholders to think, and would bring them to a just consideration of their own interests, which were opposed to slavery; and would finally lead to emancipation. The present course did not believe would lead to a good result. It aggravated the South and rendered them obstinate in the maintenance of their rights. He should be glad to see a proposition, which would define a plan for the emancipation of the slaves, and for some employment and disposition of the slaves after they should be free. Such a plan might be devised, he thought, and for such a

plan he would go as far as any man. This indefinite kind of legislation, which proposed nothing, would accomplish nothing. He would be in favor of any reasonable definite action, but was opposed to this system of indefinite resolutions, which would lead men to petition that Negroes, Indians and Horatians, might marry white women, and induce the ladies of Lynn to petition that they might marry these colored gentlemen.

Mr. Spofford said he was surprised to hear such doctrines advanced on this floor. He should never be deterred from declaring and reiterating his sentiments for fear of irritating the South. The South had agreed to and professed free and equal, and now if they chose to be excited because we declared the same sentiment, let them be irritated. It was well known to the world that our doctrine is, that all men have an equal right to the fruit of their own labor, that they are free and equal, and why need the South be irritated at this, when they had once assented to the principle? Let them come up to the principle of the declaration of independence, and then they would cease to be excited. It had been said that it concerned only the states where it exists. If such were the case, he should be willing that this Legislature should be silent, but such was not the case. The District of Columbia, over which our own Congress has exclusive jurisdiction, was a great slave mart! Even in the District of Columbia, the Legislature of that State was disturbed by the chinking chains of the slave, as he was driven off from home and friends, to be sold at Mobile or New Orleans. So outrageous was the African slave trade, that nearly all civilized nations had labored to suppress it. It was a disgrace to the nation, and whether it was attended with so much mental suffering as the domestic. If the Africans are as much improved as some have maintained by living in this civilized and christian land, in the same proportion were their sensibilities increased and also their suffering, when husbands and wives were separated, and children torn from their parents to be carried or driven into hopeless distant bondage.

We are told that the South were formerly taking great pains to destroy the slave trade, but what did that tell us? While they were talking, it had increased from 600,000 up to 2,800,000; when would their spontaneous action end slavery at that rate?

We are told about the loss of property which the slave would suffer if he were liberated, but for his part he acknowledged no such property. What was more absurd than to hold that one man had a right to buy and sell and use another, merely because there is a little difference in the color of his skin? And why should the white man be so much more respected than the colored man? The white man was as white as their masters—or as white as many of us.

Mr. Spofford said he would be as liberal as the gentleman who had just spoken, and would not object to the distribution of them, he should pay them over to the freed slave, who had labored until he was forty, fifty or sixty years old, without wages—instead of paying it to the master who had had all the profit of this man's labor.

The gentleman speaks of letting the slaves all loose, and wants to know what would become of them when they were let loose. Why, they must work for their living like other men. The whites will want laborers, and they will be glad to employ them. What is the difficulty? What are they to be let loose from? Not from law, not from all proper civil restraint, but only from the irresistible and irresponsible control of one individual to the will of another individual.

Mr. Spofford said he would be as liberal as the gentleman who had just spoken, and would not object to the distribution of them, he should pay them over to the freed slave, who had labored until he was forty, fifty or sixty years old, without wages—instead of paying it to the master who had had all the profit of this man's labor.

The gentleman speaks of letting the slaves all loose, and wants to know what would become of them when they were let loose. Why, they must work for their living like other men. The whites will want laborers, and they will be glad to employ them. What is the difficulty? What are they to be let loose from? Not from law, not from all proper civil restraint, but only from the irresistible and irresponsible control of one individual to the will of another individual.

Mr. Spofford said he would be as liberal as the gentleman who had just spoken, and would not object to the distribution of them, he should pay them over to the freed slave, who had labored until he was forty, fifty or sixty years old, without wages—instead of paying it to the master who had had all the profit of this man's labor.

The gentleman speaks of letting the slaves all loose, and wants to know what would become of them when they were let loose. Why, they must work for their living like other men. The whites will want laborers, and they will be glad to employ them. What is the difficulty? What are they to be let loose from? Not from law, not from all proper civil restraint, but only from the irresistible and irresponsible control of one individual to the will of another individual.

Mr. Spofford said he would be as liberal as the gentleman who had just spoken, and would not object to the distribution of them, he should pay them over to the freed slave, who had labored until he was forty, fifty or sixty years old, without wages—instead of paying it to the master who had had all the profit of this man's labor.

The gentleman speaks of letting the slaves all loose, and wants to know what would become of them when they were let loose. Why, they must work for their living like other men. The whites will want laborers, and they will be glad to employ them. What is the difficulty? What are they to be let loose from? Not from law, not from all proper civil restraint, but only from the irresistible and irresponsible control of one individual to the will of another individual.

Mr. Spofford said he would be as liberal as the gentleman who had just spoken, and would not object to the distribution of them, he should pay them over to the freed slave, who had labored until he was forty, fifty or sixty years old, without wages—instead of paying it to the master who had had all the profit of this man's labor.

The gentleman speaks of letting the slaves all loose, and wants to know what would become of them when they were let loose. Why, they must work for their living like other men. The whites will want laborers, and they will be glad to employ them. What is the difficulty? What are they to be let loose from? Not from law, not from all proper civil restraint, but only from the irresistible and irresponsible control of one individual to the will of another individual.

Mr. Spofford said he would be as liberal as the gentleman who had just spoken, and would not object to the distribution of them, he should pay them over to the freed slave, who had labored until he was forty, fifty or sixty years old, without wages—instead of paying it to the master who had had all the profit of this man's labor.

The gentleman speaks of letting the slaves all loose, and wants to know what would become of them when they were let loose. Why, they must work for their living like other men. The whites will want laborers, and they will be glad to employ them. What is the difficulty? What are they to be let loose from? Not from law, not from all proper civil restraint, but only from the irresistible and irresponsible control of one individual to the will of another individual.

Mr. Spofford said he would be as liberal as the gentleman who had just spoken, and would not object to the distribution of them, he should pay them over to the freed slave, who had labored until he was forty, fifty or sixty years old, without wages—instead of paying it to the master who had had all the profit of this man's labor.

The gentleman speaks of letting the slaves all loose, and wants to know what would become of them when they were let loose. Why, they must work for their living like other men. The whites will want laborers, and they will be glad to employ them. What is the difficulty? What are they to be let loose from? Not from law, not from all proper civil restraint, but only from the irresistible and irresponsible control of one individual to the will of another individual.

Mr. Spofford said he would be as liberal as the gentleman who had just spoken, and would not object to the distribution of them, he should pay them over to the freed slave, who had labored until he was forty, fifty or sixty years old, without wages—instead of paying it to the master who had had all the profit of this man's labor.

The gentleman speaks of letting the slaves all loose, and wants to know what would become of them when they were let loose. Why, they must work for their living like other men. The whites will want laborers, and they will be glad to employ them. What is the difficulty? What are they to be let loose from? Not from law, not from all proper civil restraint, but only from the irresistible and irresponsible control of one individual to the will of another individual.

Mr. Spofford said he would be as liberal as the gentleman who had just spoken, and would not object to the distribution of them, he should pay them over to the freed slave, who had labored until he was forty, fifty or sixty years old, without wages—instead of paying it to the master who had had all the profit of this man's labor.

The gentleman speaks of letting the slaves all loose, and wants to know what would become of them when they were let loose. Why, they must work for their living like other men. The whites will want laborers, and they will be glad to employ them. What is the difficulty? What are they to be let loose from? Not from law, not from all proper civil restraint, but only from the irresistible and irresponsible control of one individual to the will of another individual.

Mr. Spofford said he would be as liberal as the gentleman who had just spoken, and would not object to the distribution of them, he should pay them over to the freed slave, who had labored until he was forty, fifty or sixty years old, without wages—instead of paying it to the master who had had all the profit of this man's labor.

The gentleman speaks of letting the slaves all loose, and wants to know what would become of them when they were let loose. Why, they must work for their living like other men. The whites will want laborers, and they will be glad to employ them. What is the difficulty? What are they to be let loose from? Not from law, not from all proper civil restraint, but only from the irresistible and irresponsible control of one individual to the will of another individual.

Mr. Spofford said he would be as liberal as the gentleman who had just spoken, and would not object to the distribution of them, he should pay them over to the freed slave, who had labored until he was forty, fifty or sixty years old, without wages—instead of paying it to the master who had had all the profit of this man's labor.

The gentleman speaks of letting the slaves all loose, and wants to know what would become of them when they were let loose. Why, they must work for their living like other men. The whites will want laborers, and they will be glad to employ them. What is the difficulty? What are they to be let loose from? Not from law, not from all proper civil restraint, but only from the irresistible and irresponsible control of one individual to the will of another individual.

Mr. Spofford said he would be as liberal as the gentleman who had just spoken, and would not object to the distribution of them, he should pay them over to the freed slave, who had labored until he was forty, fifty or sixty years old, without wages—instead of paying it to the master who had had all the profit of this man's labor.

The gentleman speaks of letting the slaves all loose, and wants to know what would become of them when they were let loose. Why, they must work for their living like other men. The whites will want laborers, and they will be glad to employ them. What is the difficulty? What are they to be let loose from? Not from law, not from all proper civil restraint, but only from the irresistible and irresponsible control of one individual to the will of another individual.

Mr. Spofford said he would be as liberal as the gentleman who had just spoken, and would not object to the distribution of them, he should pay them over to the freed slave, who had labored until he was forty, fifty or sixty years old, without wages—instead of paying it to the master who had had all the profit of this man's labor.

The gentleman speaks of letting the slaves all loose, and wants to know what would become of them when they were let loose. Why, they must work for their living like other men. The whites will want laborers, and they will be glad to employ them. What is the difficulty? What are they to be let loose from? Not from law, not from all proper civil restraint, but only from the irresistible and irresponsible control of one individual to the will of another individual.

Mr. Spofford said he would be as liberal as the gentleman who had just spoken, and would not object to the distribution of them, he should pay them over to the freed slave, who had labored until he was forty, fifty or sixty years old, without wages—instead of paying it to the master who had had all the profit of this man's labor.

FROM THE HAMPSHIRE GAZETTE.

MR. CLAY'S SPEECH.

I was glad to see in your paper Mr. Clay's speech on the slavery question. The Orator of the West, himself a slaveholder and President of the Colonization Society, must be supposed to be in a peculiar manner conversant with the subject. It may therefore be against abolishing slavery and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with foreign nations, to regulate the slave trade, and the slave trade by action of Congress in those cases in which Congress is asked to do it. I beg leave to very briefly examine his leading positions. The Constitution gives Congress power to regulate commerce with

...the election of Nathan Brooks or William
Parmenter, would add another 'dough-face' to those
already in Congress, and swell the majority against
'immediate emancipation,' universal freedom and the
rights of man. Abolitionists of No. 4, it would be sui-
cidal to trust your cause in the hands of either. They

city as soon as practicable; and we therefore recommend to our Society, to remit its surplus funds to the treasurer of the State Society.

Voted, That the above resolution be sent to the Liberator.

ELIZABETH B. CHACE, *President.*
MARTHA B. LOVELL, *Secretary pro tem.*

Resolved, That the course lately pursued by the Executive Committee of the American Anti-Slavery Society in reference to the money pledged by the Massachusetts Society, is unreasonable and unjust.

Resolved, That we highly approve of the resolutions passed by the Groton Anti-Slavery Society, March 11th, 1839.

DANIEL FOSS, Sec.

state of the Anti-Slavery enterprise imperiously demands it. And the friends of the slave, who live in towns where no Society has been organized, are most respectfully urged to rally with us in the defence of truth and justice, and to advocate and advance the sacred cause of 'virtue, liberty, and independence.'

JOSEPH WARREN CROSS, *Secretary.*
Boxboro, March 20th, 1839.

individuals, to weaken confidence in the Board, and to create alienation in our ranks, every fresh test that made only serves to show the general soundness of the entire mass of abolitionism in the Commonwealth, and the unwavering reliance which is placed upon the fidelity and vigilance of those to whom is entrusted the supervision of the anti-slavery cause in this State.

thoroughly to *abolitionize* the Commonwealth. Let there be a resolute determination, and a united effort, on the part of individual abolitionists and of societies— notwithstanding all that has happened—to REDEEM THE PLEDGE of the State Society, *every cent of* *it* by the 1st of May—the money to pass, through the hands of the Treasurer. TRY, ONE AND ALL!

LITERARY.

From the Ambrosian Morning Courser.
CLERICAL HYPOCRISY.
How scrupulous are ye who wear
The ark of God,—the mitre wear,
Ye preachers of salvation;
Lest you the gospel truths should mix
With things unholy—politics—
And leave your great vocation.
Ay—nicely scrupulous, forsooth,—
Dare not proclaim the bible truth,
'Gainst slavery and oppression,
Lest ye your sacred trust profane,
And bring a deep and lasting stain
Upon your high profession.
Dare not denounce the dreadful theft
Of him, who has of right bereft
His weak, defenceless brother;
Lest it should seem ye would combine,
In league unholy, wish'd to join
The church and state together.
Dare not your nation's sins disclose,
Lest ye your sanctity expose
To Southern's vile reproaches;
Disturb the sacred quietness,
The harmony and love and peace,
Of our New England churches.
You say, 'each has its proper sphere,'
Things civil there,—and sacred here,—
How broad is the distinction!
The preacher, faithful to his trust,
In times of loudest censure, must
Disclaim their wrong connection.
And will ye then, who watch for souls,
Turn politicians at the polls,—
Join spiritual things with mammon,—
Your office thus to pollute,
Bring as an offering there your vote,
With other men in common?
What subtle reasons will you plead,
Th' unpleasant duty to evade;
What shameful double-dealing!
How, like the recreant of yore,
With wrath commission'd, yet forborne
The threaten'd judgement tell?
And is it thus ye're sent to teach
A part of gospel truths to preach,
Left to your own discretion?
Go, preach the gospel, yet beware!
The cruel slave's conscience spare,
Nor give him timely warning.
Did but such zeal as Paul inspir'd—
Such love, as all his feelings fir'd—
Such holy, pure devotion,
Inspire the teachings of the priest,
And kindle in his lukewarm breast,
Like ardent, strong emotion—
Then would the needy and distressed,
The fetter'd slave, so long oppress'd,
Find mercy and compassion;
And slavery hide her blushing face,
Returning truth and righteousness
Save this repenting nation. M. J.
Newbury, Dec. 12, 1858.

LINGER NOT LONG.
Linger not long!—Home is not home without thee;
Its dearest tokens only make me mourn.
Oh! let its memory, like a chain about thee,
Gently compel, and hasten thy return.
Linger not long.
Linger not long! Though crowds should woo thy stay-
ing,
Behold thee—can the mirth of friends, tho' dear,
Compensate for the grief thy long delay?
Costs the poor heart that sighs to have thee near!
Linger not long.
Linger not long!—How shall I watch thy coming,
As evening's shadows stretch o'er moor and fell?
When the wild bee hath ceased her weary humming,
And silence hangs on all things like a spell?
Linger not long.
How shall I watch for thee when fears grow stronger,
As light grows dark and darker on the hill?
How shall I weep when I can watch no longer?
Oh! art thou absent?—Art thou absent still?
Linger not long.
Yet I should grieve not, though the eye that seeth me
Gazeth through tears that make its splendor dull,
For oh! I sometimes fear, when thou art with me,
My cup of happiness is all too full.
Linger not long.
Haste, haste thee home unto thy mountain dwelling!
Haste as a bird unto its peaceful nest,
Haste, as a skiff, when tempests wild are swelling,
Flies to its haven of secured rest.
Linger not long.
From the Massachusetts Spy.
'Call it not an idle fancy to wish that trees should
ware, and birds sing, over this wasted form; for as-
sure has been so lovely to me, that I have a kind
of gratitude to her, and it is sweet to think that I shall
repose among those objects which God has given me
sensibility to enjoy!—L. Gilman.
Oh, when this earthly tenement
Shall join its kindred clay,
And when this feverish being, frail,
Shall sink to earth away;
No costly marble shall be reared,
No Mausoleum's pride—
Nor chiselled stone be raised, to tell
That I have lived and died.
For I would seek a resting place
Among my favorite bowers,
'Mid warbling birds, and waving trees,
And amaranthine flowers.
Delightful thought! that when the toils
And cares of life shall close,
Amid the scenes I love so well,
Shall be my last repose.
But, anxious, thus, for that which dies,
Forget not, oh, my soul,
Thy own immortal destiny,
The spirit's higher goal;
So live, that when thy summons comes,
To join the train gone by,
Thou may attain a brighter home,
A home beyond the sky. ADA.

COLD WATER.
Fill high, fill high the flowing bowl,
With Heaven's own precious gift,
Cold water for a thirsty soul,
Of health or peace bereft.
A blessing springs in every land,
Bland, healthful, clear and sweet,
Most precious mud Arabia's sand,
It shines a bliss complete.
No poison lurks within the vase,
Where thy pure current flows,
Thou hast not the incubate's praise,
Thy sweets he never knows;
Then sparkling bright in pearly dew,
Enriching earth's fair bowers,
The pleasant vale meandering through,
Or where the torrent roars,
Thou shalt dost bless with life and health,
And vivify a world,
Thou rollest in streams of precious wealth,
Or liest in frosts empearl'd.
'Tis thus to cool the parch'd lip's glow,
When fever fires the brain,
'Tis thus to leave the throbbing brow,
When burning anguish reigns.
No venom'd malice fierce and fell,
Is round when thou art quaffed,
No words of mine thy worth can tell,
Pure, sparkling, precious draught.

NON-RESISTANCE.

LETTER FROM JAMES BOYLE,
ON
Non-Resistance.—The 'Powers that be,' Civil,
Judicial and Ecclesiastical.—Holiness.
We make no apology for publishing the following
solemn and thrilling epistle,—an epistle which appears
to have been dictated by the 'spirit of prophecy,' in
perfect love to God and man, and true holiness of
heart. Nay, we rejoice that it is our privilege to place
it upon record, in this manner, that men of all sects,
parties and conditions may ponder its contents, and be
instructed by its admonitions. Our only regret is,
that one whose vision is so clear, whose intellect is so
bright, whose soul is so energetic, as is that of JAMES
BOYLE, should so seldom use his pen for the warning
and edification of the people. This omission may be
owing either to his humility of spirit or his peculiar
situation, or to both. He has been, for some time, the
Publishing Agent of the Cincinnati Philanthropist;
but we think he ought to have a paper under his own
control, not devoted to one topic, but to CHRISTIANITY,
in its broadest and most comprehensive term. We
have no personal acquaintance whatever with Mr.
Boyle; but, as far as we know his sentiments, there is
no man living with whom we are in more perfect
agreement—none whom we love more devotedly.—
Ed. Lib.

CINCINNATI, OHIO, Feb. 24, 1859.

DEARLY BELOVED BROTHER GARRISON:
'There is a conspiracy in the land—the PROPHETS
in the midst thereof are like roaring lions ravening
the prey; they have devoured souls; they have taken
the treasure and precious things; they have made their
many widows in the midst thereof! Her PRIESTS
have violated the law, and have profaned the holy
things: they have put no difference between the holy
and profane, neither have they showed difference be-
tween the unclean and the clean; they have hid their
eyes from the true Sabbath of Christian Rest, and the
Lord is profaned among them! Her PRINCES,
RULERS, in the midst thereof, are like wolves raven-
ing the prey, to shed blood, to destroy souls, and to
get dishonest gain! And her PROPHETS have daubed
with untempered mortar, seeing vanity, and
divining lies unto them, saying, Thus saith the Lord
God, when the Lord hath not spoken! THE PEOPLE
of the land have used oppression, and exercised ro-
bery, and have vexed the poor and needy; yea, they
have oppressed the stranger wrongfully! The PROPHETS
prophesy falsely, and the PRIESTS bear rule by their
means, and the PEOPLE love to have it so!—Therefore
hath the Lord taken the wine-cup of his fury, and put
it to the lips of the nations, Rulers, Priests and People,
that they may drink, and be moved, and be mad!—
'that they may be drunken, and apue, and fall, and
rise no more.'
The Kings of the earth are standing up, and the
Rulers are gathered together against the Lord, and
against his Christ—for, of a truth, against the holy
child Jesus, whom God hath anointed king over the
nations, both HEROD and PONTIUS PILATE with the
GENTILES, and the apostate PEOPLE OF ISRAEL, are gathered
together to do what his hand and his counsel de-
termined before should be done—to develop the
Christ-denying and God-dethroning assumptions upon
which all ecclesiastical and political organizations and
alliances are based—to bring to their highest visible
maturity—to disclose the vast extent, audacious claims
and desperate purpose of these conspiracies against
the supremacy of God and the well-being of man.—
Thus, when the harvest is ripe, the strong and mighty
ANGEL OF THE LORD will thrust in his sharp sickle, and
gather them, as the clusters of the vine, for the great
wine-press of the wrath of God.
My brother, against what, as the two great external
obstructions to the prevalence of the religion and reign
of Christ, have the 'Two Witnesses, clothed in sack-
cloth, been testifying for a thousand two hundred and
three-score days,' or twelve hundred and sixty years—
if not the two high-handed, comprehensive tyrannies,
the civil and ecclesiastical usurpation of dominion
over the faith and the consciences, the personal rights
and liberties of men? By whom, as the primary
sources of persecution, have the faithful been visited,
in all ages, with trial of cruel mockings and scourgings,
with bonds and imprisonment? By whose in-
vestigation and authority have they been stoned, sawn
asunder, tempted to forsake their allegiance to their
rightful Sovereign, and, for meekly refusing, have
been slain with the sword? By whom have they been
compelled, for conscience' sake, to wander about in
sheepskins and goat-skins—being destitute, afflicted,
tormented—to dwell in deserts and mountains, in
dens and caves of the earth? By those political and
religious despots, which have usurped the throne
of God, and claimed the right to exercise lordship over
the conscientious expression of thought and action in
those who, for these things, are accountable only to
the King of kings, and Lord of lords! In no age or
nation has persecution been carried to any great ex-
tent, where it was not authorized either by the com-
mand or the connivance of the civil power, or the
dominant sects. It is a truth demonstrated by all his-
tory, secular and ecclesiastical, and also by the current
qualifications of our own times, that in no church, or
sect, or nation, since christianity, falsely so called,
came into power, has full freedom of practical moral
thought or the unrestrained liberty of conscience, been
tolerated!—Hence it is only among those who are
clothed in sackcloth, that the true witnesses for God and
truth are to be found.
All laws recognizing a distinction between moral
right and wrong, have respect to the conscience, and
demand its submission. It is in the nature of moral
legislation, not only to command or prohibit, but also
to determine what acts are morally right or wrong. It
is in the nature of legislation to enforce its enactments
with sanctions which imply dominion over all the at-
tributes of body or mind, or both. It is in its nature
to determine the criminality of each specific offence,
and the just punishment which each offence deserves.
It is in the nature of legislative sanctions to determine
the value of the objects against which crimes are com-
mitted, and the extent of loss or suffering by which
these crimes are expiated. If a pecuniary fine of five
dollars is all the penalty, then the object which it is
intended to secure is worth only five dollars, and the
sin is cancelled by the payment of the fine. If the
punishment is the same for stealing or killing a man
or a mule, then, in the legislator's mind, the mule is
worth as much as the man. The penalty always ex-
presses the legislator's estimate of the object which the
law is designed to guard, and the extent of the crime
by which it is violated. Human laws regard crime
only as committed against man, while the same crime
as committed against God does not come into the es-
timate.
Now we have the right to inquire—Has God invest-
ed any man, or body of men, independently of direct
inspiration or divine control, to prescribe to others the
boundaries of moral right and wrong? to prescribe
the limits of human accountability? to exercise do-
minion over the moral attributes, and especially the
consciencs of men? Has he authorized men, with-
out his superintending wisdom, justice and prescience,
to determine the exact turpitude of each specific of-
fence, and the just punishment which each offence de-
serves? Has he commissioned them to estimate crime
by dollars and cents? and to separate the criminality
of any act as committed against man, from its crim-
inality as committed against God? Are the pen-
alties of human laws the just estimates of the objects
which they are ostensibly designed to guard? Do
they neither exceed nor fall below the proper value of
these objects? And does their infliction verify cancel
the crimes by which they are violated?
If, in all the above particulars, human legislation is
found wanting, or assuming the prerogatives of God,
or even going beyond him, can any man, who recog-
nizes the Divine Being as the rightful moral Governor
of the world, intelligently or conscientiously sanction
these assumptions? Can men, who profess allegiance
to the King of kings, consistently endorse the claim to
determine by virtue of merely human authority, that
is morally right or wrong?—to set limits to our moral

obligations, and the exercise of conscience?—to say
how far we shall go in feeding the hungry, and cloth-
ing the naked, visiting and practically sympathizing
with the imprisoned, and entertaining strangers?—in
the exercise of judgment, mercy, and the love of God,
and our neighbor?—to separate love to man, and re-
gard to his rights, from love to God, and regard to his
claims?—to separate crime against man, from sin
against God?—to measure the exact criminality of
specific offences, and the just punishment which these
offences deserve?—to estimate sin by dollars and
cents, and to cancel crime upon the payment of a pe-
cuniary fine? How any legislature or people, which
claims such prerogatives, or exercises such power, or
how any man who endorses them by appealing to hu-
man laws for redress or protection, can regard either
the supremacy or the laws or government of God, it is
impossible to conceive.
If human legislators went no farther than to re-affirm
what God has announced to be right and obligatory,
they would not exceed their proper limits; for all men
may and ought to do this—but if this re-affirmation
is considered necessary to, or the ground of our obedi-
ence, then we must regard human rulers as the
sources of law and obligation, or their re-affirmation
of the divine law as absolutely indispensable to the
full force of divine legislation and government. But,
even when they have enjoined what God previously
required, they have done it without regard to his in-
junctions, and by virtue of an assumed right, inherent
in themselves, or derived from the sovereign PEOPLE.
It is by virtue of either or both these supposed rights,
that they have presumed to prescribe the limits of
right and wrong moral action, and to enforce their
prescriptions as authoritative and supreme. By virtue
of these, they have prohibited the free exercise of con-
science, and unrestrained obedience to the living God.
By virtue of these assumed rights, they have forbid-
den us to remember those in bonds as bound with
them—to love our neighbor as ourselves—to do unto
others as we would that they should do unto us—to
instruct the ignorant—to elevate the degraded—to re-
lieve the oppressed—to visit the sick and imprisoned
—to receive and entertain the weary, faint and heart-
stricken stranger—and even our own brethren born of
one blood, bone of our bone, and flesh of our flesh—to
point or guide him to the city of refuge, when fleeing
from his house of bondage from the hand of the rapa-
cious and the bloody-minded. By virtue of these un-
founded claims, how many of the people called Qua-
kers have been fined, imprisoned, and despoiled of
their goods—afflicted and persecuted in their persons
and families—because they would not repudiate their
allegiance to the Prince of Peace; because they would
obey God rather than man, in refusing to sanction a
system of rapine, robbery and blood! By virtue of
these assumptions, they claim the right to drag us be-
fore their self-constituted courts, and would fain com-
pel us to partake of their ungodly spirit, and endorse
all their usurpations and tyrannies.
My brother, how many, among our civil and eccle-
siastical legislators and rulers, can we find, who are
able to meet the test, or who possess the grand qualifi-
cation to indict temporal or spiritual punishment for
the violation of laws enacted even by the Supreme
Legislator, which Christ presented to the accusers of
the adulterous woman, and which he, though indirec-
tly, yet with a peculiarly pungent manner and form
of expression, most forcibly demanded of her judges,
and to which their own accusing consciences involun-
tarily responded—HE THAT IS WITHOUT SIN
AMONG YOU, LET HIM FIRST CAST A STONE
AT HER! Remember, (1) that under the only tem-
poral government that God, as a moral Ruler, ever in-
stituted, he required that 'the congregation of the chil-
dren of Israel should stone those guilty of adultery
with stones, until they died.'—(2) It was not expected
or required in the Jewish civil or ecclesiastical code,
that those who adjudged and sentenced criminals, or
who executed the sentence, under the Mosaic system,
should be 'without sin'; for in order to act legally or au-
thoritatively in the case; 'for the law of Moses made
nothing perfect'—it was the bringing in of a better
hope (the gospel) which was designed to effect this.
Moreover, it is added, 'if perfection (freedom from sin)
were by the levitical priesthood, (from under it the
people received the law,) what need was there that
another Priest should rise, after the order of Melchisedec,
for the special purpose of effecting this? If de-
liverance from sin could have been accomplished by
any power which the moral, the ceremonial, sacrifi-
cial, or civil laws could give to the Jewish priesthood,
then the advent, the death and resurrection of Christ
were all unnecessary. 'If rightness came by the
law, then Christ is dead in vain.' Under that dispensa-
tion, there was no need to be found 'even a just man
upon earth, who did good, and sinned not.' Of course,
while the Jewish system was in full force, none were
required to be 'without sin'; in order to execute the
temporal penalty upon the violation of the law. When
Christ, therefore, enacted a qualification, which none
at that time possessed but himself, in order to the in-
diction of physical penalties, he most unequivocally
divested the whole world of all rightful authority to
punish offenders.
Well! but why did he not inflict the penalty of the
law himself, seeing he only possessed the necessary
qualification? Answer—because he had no disposition
to do so; which disposition he would not have
cherished, if it had been wrong in itself, or right in
him to disregard it. Mark the language and spirit of
his question to the woman, and the decision in respect
to his own conduct in the case!—'Woman, where are
those thine accusers? Hath no man condemned thee?'
She said, No man, Lord. And Jesus said unto her,
Neither do I condemn thee, (i. e. judicially, ac-
cording to the civil law,) go and sin no more! Evidently
she was guilty; as her accusers testified that
she was detected in the very act, and neither Christ
nor the woman denied it. Had she not been guilty,
surely 'He who seeing he knew what was in man,' would
have confronted her accusers with a direct denial of
the charge. But even admitting that the accusation
was wholly false, still it cannot be denied it at the an-
nouncement of Christ to the woman and her accusers is
predicated upon the admission of the charge as supposed,
for the time being, to be true, and hence has all the
force and meaning that it could possibly have in any
imaginable circumstances.
What, now, are the irresistible inferences which we
would naturally draw from this case? First, that
sinful men have no right to punish offenders; and, secondly,
that men 'without sin,' like their placable
Redeemer, have no disposition to do so. The spirit
of Christ, in his people, guarantees them against all
inclination to inflict physical evil upon transgressors;
therefore, they are not prohibited by a positive law, as
are those who can be restrained by nothing else. 'If
any man have not the spirit of Christ, he is none of
his'; and if this is the spirit of Christ, where shall
we find it? How few there are who make even
any claim to it whatever! What an almost universal
egress is manifested to disclaim all fellowship and
even all patience with it! Jesus, when here in per-
son, was called by the Chief Priests, Scribes, and
Pharisees of his day, a gluttonous man, and a wine-
bibber—a glutton and a drunkard—a Sabbath-breaker
—an impostor or deceiver—the associate and boon
companion of publicans and harlots. He was accus-
ed of being no friend to Caesar, to the restraints of hu-
man government, or of one not his own—i. e. he
was a 'no-government man.' He was accused
of stirring up the people to sedition—of perverting
them, i. e. of exerting a very pernicious influence
against the powers that existed in Church and State—
of being a Samaritan, i. e. while professing to be a Jew
—of being a secret conspirator against the true sanc-
tuary and the true religion—of being mad, insane,
and to crown all, the Prince of Devils. Shall we
consider it strange, that the spirit of the Prince of
Peace, now again revealed, after a lapse of eighteen
hundred years, through the members of his body, re-
ceives a similar reception from a similar generation?
Nay, we have nothing else to expect from the wilfully
blind, and their leaders, than to be denounced as the
worst of all fanatics in throwing the already loosened
reins upon the neck of all licentiousness, and the de-

feenceless upon the mercy of a selfish world—of pil-
ling the race back thousands of years into the ages of
barbarism and anarchy, and of making the earth a
desert. 'If we let this man alone, all the honest-
hearted will believe on him, and then the ruthless Ro-
mans will come, and take away both our place and
our nation.'
But even if it be admitted, that while sinful men
are deprived of all right, yet those 'without sin' are
authorized to make laws, enact penalties, and execute
them upon transgressors—where are the men, in
Church or State, who possess the indispensable qualifi-
cation? Legislators and rulers are generally the
basest men among us—false, profane, licentious, per-
fidious, mercenary, and murderous! And how much
better is the state of our ecclesiastical and sectarian
legislators and judges? Hatred and hating one
another—Borners, Lauds and Torquemadas—anti-
Christians glorying in their shame—denying that there
is or can be any such thing on earth as being 'without
sin'—and in denying this, blotting out the existence
of all holiness whatever. What, then, is holiness, or
that love to God and man, which the law requires?
Avoiding the technicalities of mental science, if there
is any truth in Scripture or rational philosophy, it is—
1. A benevolent state of mind: not a component
attribute of mind—not an emotion, or any series of
emotions. If it be an attribute, then all minds pos-
sess it—have always possessed, have never lost, and
never can lose it—inasmuch as we all possess the
same attributes in common, and possess them as so
many parts of the mind itself. Not an emotion, or
any series of emotions, because the state of mind,
of which they are the development, lies back, and exists
independently of them all. The love we bear our
families, or friends, is just as real, deep and ardent,
when absorbed in our daily occupations, and hence
without emotion toward them, as when we greet their
gladdened countenances, and feel their warm em-
brace; and that, because it is an uniform and perma-
nent state of mind. The emotions are but the ef-
fervescence of love, which rises and falls like the tide
with the immediate presence or absence to the mind,
directly, or through the senses, of the objects which
excite them. 'I will write [didaxis, info] my laws into
their mind, and will write [epigrapho, engrave] them in
their hearts'; is the language of God, when he means
to effect that uniform and permanently benevolent
state of mind which his spirit gives, and which dis-
tinguishes pure and undefiled religion from all others.
2. It is a state of mind, which, in the nature of the
case, precludes every opposite state, in reference to
the same objects. We cannot both hate and love God
at the same time; we cannot, at the same time, re-
ceive and reject him—submit and rebel—obey and
disobey. True, we may be in different states of mind,
but not in opposite moral states simultaneously. We
may be 'sorrowful, yet always rejoicing'—sorrowful
in view of the wrong and the false—rejoicing in view
of the right and the true. We may both loathe and
love the same being, but not for the same reasons, or
in view of the same things in them. Hence, taking
but one view of God, we cannot be both his enemies
and his friends—enemies and friends of his truth or
his Son—his children, and the children of the Devil.
'No man can serve two masters: for either he will
hate the one, and love the other; or hold to the one,
and despise the other. Ye cannot serve God and
mammon.' 'Duth a fountain send forth, at the same
place, sweet water and bitter? Can the fig-tree bear
olive berries? Either a vine figs? So can no fountain
yield both salt water and fresh.'
3. It is a state of mind, which, in the nature of the
case, connects with every link in the chain of hu-
manity. As God's benevolence consists in desiring
the highest holiness and happiness of the universe,
and wisely employing all the energy of his natural
and moral attributes to effect this; so every one as-
similated to him in spirit and operation, will exhibit
in miniature 'the brightness of his glory, and the ex-
press image (Greek, character) of his person.'—All
the law is fulfilled in one word, even in this—Thou
shalt love thy neighbor as thyself! If we love our
neighbor as ourselves, his health, intelligence, free-
dom, character, happiness, will be to us precisely as
our own; hence, we can no more injure his person,
imbrute his mind, take away his freedom, shatter his
character, steal his goods, sue him at the law, incar-
cerate him in a prison, or do him any other injury,
than we can do these things to ourselves. He is, as
it were, a part of ourselves; and hence, all his inter-
ests are ours, and ours his. God has made us one,
and views us as an unit; and we can never view or
act towards each other as possessing different interests,
without injuring him, and inflicting an equal injury
on ourselves.
4. It is a state of mind which enforces or spreads
itself over every attribute of mind, and sanctifies them
all. It must include the understanding, or it is not
intelligent love—hence, not the right kind—the will,
or it is not voluntary—not love at all—the conscience,
or it knows no law, which is a contradiction, as it is
itself a law to the whole mind—the susceptibilities,
passions, or emotions, so far as they are voluntary, or
it does not include volition, and is therefore itself in-
voluntary. By being elected and installed king over
every attribute of mind, all volition put into its pos-
session, and submitted to its sovereign control, they
will, in the very nature of the case, so far as they are
connected with the will, act voluntarily only as bene-
volence or divine love dictates. If benevolence does
not spread itself wherever it exists over the entire cir-
cumference of mind, then, indeed, may it truly be
said, that we can both hate and love, be both the en-
emies and the friends of God and man, and truth, and
holiness, and heaven; inasmuch as benevolence,
(upon this supposition,) may cover the susceptibility
to love, but not the susceptibility to hate; it may not
include either intelligence, or volition, or conscience,
or the susceptibilities, or affections; which is absurd.
God defines benevolence, or true religion, in the fol-
lowing command, which comprehends all obedience:
'Thou shalt love the Lord thy God with all thy heart,
and with all thy soul, and with all thy mind, and
with all thy strength, and thy neighbor as thyself.' If true
holiness is something which falls below this definition,
or if any thing which is less than this is true holiness,
then God's description of true religion is something
more than true religion—or, in other words, in com-
manding us to be holy, he demands of us something
more than true holiness—if any thing is true holiness
which is below this demand!!
5. It is a state of mind which comprehends all the
strength of every attribute of mind, and apportions
that strength to the nature and value of the objects
toward which its efforts are directed. It is not re-
quired, it is not expected, that all the physical strength
of which we are possessed should be exerted at all
times, and toward all objects alike. The expenditure
of force is proportioned to the value of the object, and
the difficulties which lie in the way of its attainment.
So benevolence, which takes in all the moral strength
of the mind, will appropriate that strength in that
manner, and to that extent, which is necessary to ac-
complish its own great ends. As no rational being
considers me physically imbecile, because I do not ex-
ert all my physical force upon all material objects,
and at all times alike; so no rational being will con-
sider me morally imbecile, because I do not expend
all my moral force upon all spiritual objects, and at
all times alike. We may love God with all our heart
and strength; all may be his—but his to be employed
in wisdom, at the time when the object can best be at-
tained, and to the extent which the nature of the case
may demand. We have an instance on record, which
will not be disputed, of a man whose love to God took
in every attribute of his mind, and all the strength of
each; yet we do not find in the history of this man,
that he was constantly on the rack, with every power
stretched to its utmost tension; but, on the contrary,
we learn that he amused, conversed and acted with
the calmness of other men. When weary, he slept;
when exhausted, he relaxed himself; when fatigued
with long exertion, he went aside to rest himself
while.
6. It is a state of mind which involves every speci-
fic virtue, and excludes every specific vice; for, with-

out it, there can be no holiness whatever, and with it,
no sin. As benevolence is an uniform state of mind,
and not made up, in whole or in part, of specific em-
otions or specific acts; so no occasional emotions or
actions, apparently virtuous, or apparently vicious, de-
termine the true character of any man. As benevo-
lence comprehends all the attributes of the mind, and
all the strength of each attribute, while this state re-
mains, there can be no wrong. And to introduce any-
thing wrong, there must be an entire reversal of char-
acter and state, and then there can be no right. 'He
that doeth righteousness is righteous, even as he
(Christ) is righteous'; he that doeth righteousness at
all, is as righteous as Christ; or that he is holy at all,
is as holy to the extent of his capacity, as Christ.
'He that committeth sin is of the devil'; he that sins
at all, has every evil principle and inclination in com-
mon with the devil; so that you can say nothing bet-
ter of him—as he is wicked, to the extent of his
capacity, his circumstances, and occasions, as the
devil is. 'He that is faithful in that which is least,
is faithful also in much; and he that is unjust in the
least, is unjust also in much.' Those who are faithful
at all, comprehend within themselves all faithfulness;
and those who are unjust at all, comprehend within
themselves all injustice. 'If thine eye be single, thy
whole body shall be full of light; but if thine eye be
evil, thy whole body shall be full of darkness.' Any
one stream of a common source determines the char-
acter of the fountain, and all its streams. Any one
specimen of a particular fruit determines the char-
acter of the tree, and of all its fruit—as a corrupt tree
cannot bring forth good fruit, neither can a good tree
bring forth evil fruit; and a tree is known by its
fruit, or any single specimen of it.
Now we know, that the prevailing religion of all the
sects of Christendom, as defined by their teachers, is
the reverse of all these six particulars—of course,
the reverse of all genuine religion, such as God de-
scribed, as Christ practiced, and the Holy Ghost fulfils
in those who walk not after the flesh, but after the
spirit. Theirs is a religion, occasional, periodical,
spasmodic. Prayer and thanks, morning, noon and
evening, and seeking during the intervals at the
counter, the bar, and the bench. One day to God, and
six days to self. Confessing and covenanting now,
anon falling into new abominations next. They are,
according to the best representation which they give
of themselves, a combination of all good and ill, of
all right and wrong, of all perversity and purity; or,
as one of their own poets hath said, a Christian's
heart is—
'O! temple of the Holy Ghost, and yet
O! lodging of fiends; the dwelling-place of all
The heavenly virtues, charity and truth,
Humility, and holiness, and love;
And yet the common haunt of sin, pride,
Hatred, revenge, and passions foul with lust;
Allied to heaven, yet perverting all with hell;
With seraphs drinking from the well of life,
And yet carousing in the cup of death;
An heir of heaven, and walking on the downward
Yet casting back a covetous eye on earth;
A man willing to do, and doing not;
Doing, and willing not; embracing hate;
He hates, what most he loves abandoning;
Half saint, and sinner half; half life, half death;
Commixture strange of heaven and earth and hell.'
Such are the men who have taken upon themselves
the character and claims of spiritual legislators,
judges and executors of ecclesiastical sanctions!
'He that is without sin among you, let him cast the
stone'; let him reprove, rebuke, denounce; let him
apply the precept to the heart, and the caustic to the
conscience; but let not those who live in the 'common'
practice of acknowledged crime, increase and seal
their own damnation by condemning, excommunicat-
ing and anathematizing others, who are but sinners
like themselves, and who, by offending in one point,
have made themselves guilty of all.
My brother, do not the signs of the times foretell
the near approach of that period when 'THE THINGS
SHALL BE CAST DOWN, and the Ancient of Days shall
sit, whose garment is white as snow, and the hair of
his head like pure wool; whose throne is like the
fiery flame, and his wheels as burning fire?—When
the 'Son of man shall take the kingdom, and domi-
nion, and the greatness of the kingdom under the
whole heaven?—When all people, nations and lan-
guages shall serve and obey him? Is there not an
exact likeness in disposition, principle, character,
mode of operation, between priests and politicians—
so exact as to compel all untrammelled discrimina-
tion of minds to infer that they are influenced, controlled
and guided by the same motives, and by the same
agent?
Do we not see, in almost every ecclesiastical gather-
ing, whether Convention or Conference, Assembly
or Association, and in every Legislature, the body
divided into two or more irreconcilable parties; view-
ing each other with the deep jealousy of hatred,
dreaded rivals, and each struggling to seize and wield
exclusively the arm of power?
Do we not perceive in each, the desperate effort to
secure a majority—and that majority recognizing no
law but its own will, and no rights in others but such
as they have no occasion to deny, and no restraint but
that satisfaction which gratified passion gives?
Do we not see a deep and almost boundless suscep-
tibility to ungovernable excitement and irascible
emotions? A proposition, a resolution, a word, or
even sometimes an allusion, tumbles the whole body
into one confused mass of volcanic passion. In a
moment, all fear of God, all solemn professions, all
regard for humanity, and all self-restraint, evaporate
amidst the burning fury of tatarian fires.
Do we not observe in each, the same disposition to
make their confessions of faith, their disciplines, their
creeds, written or unwritten, their constitutions and
laws, their compacts and compromises, paramount to
the constitutions and laws of nature, and of nature's
God? What mean all those appeals to creeds and
constitutions—the compromises, and laws, and mat-
ters where the right and the wrong are already clearly
determined by the Judge of all the earth? The only
question that the friend of God will ask is, 'What
saith the Lord?' When that question is settled, all
is settled with him, and he glories in trampling every
opposing influence and dominion under his feet. Every
reference to human laws or constitutions, disci-
plines, or directories, in cases which God has already
decided, is blank Atheism—a denial of God and his
government. In this thing, a Christless priesthood
and a godless government are agreed!
Do we not see in the high places of civil and eccle-
siastical usurpation, the same party causing—the
same cutting and drying of materials, designed to
serve the purposes of faction, persecution and ambi-
tion, to be forced through the assembly by party drill-
ing and slavish subservience, on the one side; and
by gagging free discussion and solemn protestation,
on the other?—a species of mental and moral degrad-
ing moral tyranny inflicted on both sides, only known
to modern times!
Do we not perceive in the halls of civil and eccle-
siastical legislation and counsel, an iron-hearted resolu-
tion to stifle the cries of bleeding humanity—to
deny the smallest pittance which a human sufferer can
ask of his fellow-man—even a consideration of his
wretched state? The stranger fallen among thieves,
stripped, wounded, bleeding, dying, is thrust from
the door of priest and politician, to perish, without solace
and without hope; while all who sympathize with
him, as the child of a common Father, are treated as
the common enemies of their race!
Do we not perceive the same disposition in the lead-
ers in Church and State, to destroy the landmarks
established by their own acknowledged creeds, consti-
tutions and laws, which limit their action in their
efforts to suppress doctrines universally acknowledged,
which they cannot bear, and to arrest that freedom
of thought and action, which their selfish, factious inter-
ests cannot endure? Do they not employ the same
means, resort to the same system of management,
of tyranny and terror, to silence the voice of compassion
in the hearts of the humane, and the testimony of
Christ in the members of his body?
Do we not see in both, the desire for perishable self,
popular favor, and party aggrandizement, an execra-

ble haste in rushing to the throne, and hastening to
craven knee to the dark spirit of slavery? Do we not
the other hand, an inexorable power to crush
spirit which questions their claims, opposes their
rannies, and lessens their plunder? They thrust
their teeth, and cry Peace; and they thrust
into their mouths, they even declare to be friends
their cherished enemy, while professing to be the
run with the hare, and bay with the hound, the
lose sight of their early ambition and rapacity
in respect to these two classes of men, which they
plied in former times, to other persons, of other
classes and character.—'Woe to him that is
polluted, to the oppressing city! Her enemies are
her roaring lions; her Judges are ravagers; and
they gnaw not the bones until the moment, when
Prophets are light and teachers persons who have
have polluted the sanctuary, they have done more
to the law!—That they may do evil with a free
earnestly, the prince asketh and the judge asketh
rewards, and the great man (the capitalist, the
the monopolist) uttereth his mischievous words,
they wrap it up. The best of them is a great
upright is sharper than a two edged sword. Their
their visitation cometh: now shall they be re-
thereof divine for money; yet will they learn
Lord, and say, is not the Lord among us? How
can come upon us!—Like priest, like people, like
like rulers, like people; for if a man walk in the
spirit of falsehood do lie, saying, I will prosper
of thee wine and strong drink, he shall even be
prophet of this people! God always is his people's
government over men, adapts the character and
disposition of religions teachers and rulers to the
acter and spirit of the people over whom they exer-
influence and dominion. A corrupt priestly class
of an equally corrupt church, and base rulers, the
of an equally base people, who were no better, but
deserve to be scourged with the scourge of their
own vices and villanies.
Do we not see in the reckless and unprincipled
rations, the ripened and untrammelled exercise of
agreement in spirit and corresponding action in
and state, strong presumptive evidence, that they
ers that are, be civil and religious, are given to
own hearts' lust, and left to walk in their own
selves, that they may fall into the pit which they
dugged for others, and receive that violent death
on their own head, which they have devised for
others? 'Stay yourselves, and wonder: they shall
drunken, but not with wine; they shall stagger,
with strong drink; they shall err in vision, they shall
judgment; for the Lord hath poured out his wrath
the spirit of deep sleep, and hath closed their eyes,
the Prophets, and the Rulers, and the Scribes, he
covered!'
In every civil and ecclesiastical organization, there
are the Simon Gioras, the Johns of Graham, the
Elders of the Free Presbytery. Without their
precincts are the divinely appointed Romans, cre-
ated as the instruments of God, to scourge a perva-
ral and apostate people; and within are the sym-
ry and merciless Idumeans, the malignant tyrants
and the apostate spirits, who tremble for a speck
city of refuge, and sanctuary of God, whose sanc-
tuary is threatened. There is many of opinion, that
ness of purpose, and the persecuting power of the
battle to the gate on the part of the bourgeoisie—the
multitudinous gathering, the convulsive rage, and
associated, phrenzied sallies of the bourgeois, on the
one side, the desire to extinguish the word of God
sacerdotal tyrannies, and to restore that ungodly
ful power and place which are monopolized by them
from the many, and prevented from their legiti-
design, to their true proprietors; and, on the other
the desperate resolution to retain what they have
with sacrilegious hands, desecrated with ungod-
er's blood, and made a den of thieves. As among
assurance, in the act, that a people who have
temple of every ordinance of God and humanity, and
templé of law, justice and religion the arena of
ring factions and bloody strife, must be domi-
the wise and good, and suddenly perish, and pre-
sumptuous confidence, in the other, that while
retain the various courts, the vacant walls of the
Place, without the Scheikhan, the ark of the coven-
the tables of stone, the rod that bled, the chariot
of